# RELIGIOUS INTELLICENCE.

Programme of Services---Palm Sunday, March 29.

Prudentius' Letter Temperance.

## MINISTERIAL MOVEMENTS.

The possibility of a new issue of inconvertible paper I regard with amazement and anxiety, and, in my judgment, such an issue would be a detri-ment and a shame.—Charles Sunner.

#### Services To-Day.

The New York Church Extension and Missionary Society will be addressed to-morrow evening in Trurty-fourth street Mechodist Episcopal church v Drs. Hatfield and Dashiel, General C. S. Fisk and Bishop Janes, the occasion being its annual

The "Children's Fold" will hold #s anniversary this evening in St. Bartholomew's Protestant Episcopal caurch. Rev. C. B. Smith will preach. br. S. H. Tyng, Jr., will preach in Cooper Union

Half tals evening.

Mr. D. H. Miller, of the senior class of the Rochester Theological Seminary, will occupy the pulpit of the Tubernacie Baptist church to-day at the usual

The rite of confirmation will be administered in St. Thomas' Protestant Episcopal church this morning, when hishop Potter is expected to

Rev. J. W. Barnhart will preach, morning and evening, in Forsyth street Methodist Episcopal church, and in the aiternoon Dr. Dio Lewis will address the temperance meeting there.

The Rev. Robert Cameron conducts the closing

services in the Seventeenth street Baptist church to-day. Hereafter the society will worship in the church in Twenty-eighth street, near Broadway. Rev. James Crystal will preach in the Baptistry in West Flitteth street to-day.

Rev. George B. Cheever, D. D., will address

young men in Association Hall this evening. Rev. Dr. Hatfield, of Cincinnati, will preach this morning and evening in St. Luke's Methodest Epis-

copal church.

Rev H. W. Knapp will preach at the usual hour. in the Laight street Baptist church and will baptize in the evening.

Dr. D. H. Milier will occupy the pulpit of Plym outh Saptist church morning and evening.
Rev. S. M. Hamilton will preach in the Scotch
Presbyterian church this morning and afternoon.

Rev. Father Bierring will preach an English sermon this morning, in the Russo-Greek chapel, on Repentance and Self-Dealal " From the title of the subject chosen by Dr. Ganse

for his Reformed Church service, he will, doubliess, review Dr. Crosby's moderate drinking discourse the morning. Sermon also in the afternoon. Dr. J. D. Fulton, of Brooklyn, will talk also about temperance this evening, on the line of Corist's

miracle at Cana of Galuce. In the evening he will begin a series of sermons on "Leading incidents in the Life of Christ."

Sermons will be preached, moraing and evening, in Flity-third street daptist church by the pastor.

Rev. John Vassar conducts the revival services dur-Rev. Robert Sloss will preach this morning in the Fourteenth street Presbyterian church, corner

of Second avenue, and will administer the sacrament of the Lord's Supper in the afternoon, Rev. Dr. H. S. Moran will conduct the Free Church services, in Harvard Rooms, this morning. Service is held here also on Thursday eventugs. Sunday school meeting at nine A. M. to-day.

Dr. Armitage will preach in the Fifth avenue Baptist church to-day, morning and evening. Reformed Church services will be held in Strin-way Hall this morning, and in Lyric Hall this

evening.

Rev. J. M. Pullman will preach to the Church of Our Saviour this morning and evening in the hall

of the Standard Club. Rev. S. H. Tyng, Jr., D. D., will occupy the pulpit of the Church of the Holy Trinity this morning and afternoon-Madison avenue and Forty-seventh

street caplain McCabe will preach, morning and evening, in the Free Tabernacie Methodist Episcopal

"The Mysteries of the Kingdom of Heaven in the Parables of Our Lord's is the unwieldy title of the subject to be treated this evening in the Catholic Apostolic church.

The pulpit of the Central Baptist church will be occupied to-day by Rev. Fred. Evans.

The Rev. W. C. Dawson will preach at the usual hours to-day in the Church of the Disciples of Christ.

Rev. P. L. Davies will preach at the usual hours to-day, and will baptize candidates this evening in the Berean Baptist church. The temperance movement will receive the attention of Nev. E. C. Sweetzer this mortang in the

Bieecker street Universalist church. Key. David Mitchell will preach in the Canal street Presbyterian church this morning and after-

Dr. Osborne will preach in the South Rentist church to-day at the usual hours of service. Baptism in the evening.

The Progressive Spiritualists will meet in Robin son Hall this morning and evening, and be addressed by Mr. A. A. Wheelock, "inspirational speaker." The Spiritualists who are not progression. e meet this alternoon at Germania Haff and talk matters over without any particular inspiration. Sixteenth street Baptist church this morning and

will captize candidates after that service. Ex-Rabbi Schlamovitz will lecture on the prophecles concerning the Messiah in the schoolroom of the Church of the Holy Innocents this atternoon at five P. M. These lectures are designed mainly for largenites, though all persons are welcomed. At the Church of St. Mary the Virgin thele will be a sermon and high celebration of the Holy Eucharist this morning. Rossim's grand "Stabat

Mater" will be rendered this evening. "A Popular Preacher" will be the subject of Rev. Mr. Matnews' sermon this evening at the Mission Building, corner of Seventh avenue and Eighteenth

Rev. Dr. Porteons preaches this morning in the Brooklyn Academy and in the evening in Dr. Endington's church, Chnton avenue.
"The King's Butier" is Rev. Mr. Pycott's evening.

subject, in St. John's church, Brooklyn.
Rev. J. W. Bonham will tell about the London Mission at Grace chapel this evening.

"The Induence of Woman" upon our lives will be shown by Rev. Mr. Hepworth, in the Church of the Disciples, this evening.

The Mas iners' Division, S. of T., will hold their

and versary in Willett street Methodist church on Monday evening. Holy Week services will be held in the Church of the Heaventy Rest at eleven A. M. and four P. M.;

sermons to-day and Good Friday. Incre will be three morning and an evening service in St. Ignatius' church to-day and Good Fri-

The Paim Sanday services in St. Alban's church will be at seven, ten, naif-past ten and cleven A. M., and four and han-past seven P. M.

Rev. F. W. Holland preaches this morning in the Church of the Messian. "Fruerical Christianity" in the subject of a lecture by Rev. C. C. Goss this afternoon in the courch corner Broad any and Iwenty-eighth street.

Rev. Dr. Flagg preaches morning and evening in the Courch of the Resurrection.
Confirmation services by the Bishop of the diocese this evening in Anthon Memorial church. In Wainwright Memorial cource Rev. Mr. Egbert

preaches morning and evening. "hattonat Religion" is Rev. Mr. Clarke's subject in harlem Lusty enapel this morning.

Concerts are now to be a feature in the Thursday evening accetage at Benjamin Aibro's. Dr. Charles De Meiner and others will speak at De Garmo liuli this evening,

Celebration of Palm Sunday To-Day-

Hely Week and Its Observances. To-day (Paint Sunday) the Christian world com memorates the last visit of the Savjour to the city of David, where He was met, according to, St. Matthew's account of the event, by "a very great multitude," who "spread their garments in the way," while "others cut down branches from the trees and strewed them in the way," and when "the multitude that went before and that followed cried, Hosanna to the Son of God! Blessed is he that cometa in the name of the Lord! Hosanna in the highest!"

It used to be a custom in Europe on this dayand doubtless the custom ye: prevails in many Catholic countries—for the people to carry in procession, in defect of the palm, branches of some other tree, as box, yew or willow (after the branches had been blessed by the priest), in mem-ory of the Saviour's triumphal entry into the floty City, after which they were usually burned and the asnes and aside to be sprinkled on the heads of the congregation on the ensuing Ash Wednesday. The observances of the day come down to us from an early period in the history of the Church, and as Paim Sunday ushers in 'Holy Week' the ceremonies in the churches are always of an imposing and extraordinary character, It is the Catholic Church, however, which observes the festival with the greatest It is known that from Ash Wednesday till Paster Sunday, which comprises the season of Lent, the caurch, Eguratively speaking, is in sackcloth and ashes. It is a period when the faithful, as she cans her devotees, are expected to fast and pray more earnests than at any other period of the year, in order to prepare themselves for the

pray more earnestly than at any other period of the year, in order to prepare themselves for the Easter rejoicings. This period of forty days commemorates the forty days? last of the Saviour in the winterness, and the church during the last wears her garments of incurrents, and no display of music is allowed in the sacred edifices, fraim Sunday, however, is an exceptional day of the forty. As it commemorates the order trumbh of the saviour in Jerusalem, the services are always invested with a jomp and circumstance only surpassed by the magnificence and dis, lay with which the ceremonies at Easter are made so dazzling and attractive. The blessing of the pains will take place to-day in all the Cathodic churches, and in a lew, promotify, the old custom—which is yet rengiously observed in many parts of Europe—o. a procession of the latta do of the priests and altar bows through the church may be adopted.

Paim Sunday over, the Caurch again puts on her habitments on sorrow, and, until the following Sunday, the exercises observed are of the most mourtain caracter—every day of the week being observed, with the exception of Holy Thursday, as a day of amentation. In this week the passion of our Lord is medicated upon by the minful, and every majortant incident in the last days of the saviour which is commemorated by some particular service. The Wednesday of Holy Week was once termed Spy Wednesday, so called from the notion that Jodas hanged humselt on that day (two days before the Saviour was put to death). On Mauning Thursday the services call to mind the institution of the Biessed Eucharist—a commemoration of the East Suppier. On this day it is the deation in Catholic countries for the bissop to wash the cet of twe weep poor neu to mind the institution of the Biessed Eucharist—a commemorate the saviour was put to death). On Mauning Thursday the accordance for the continuous contents of the mount of the processor of the institution of the Biessed Eucharist and the propers of the content of the processor of the content

branches were easerly gathered up by the multitude, as it was popularly supposed that, after the
ass and passed over them, they were an unlathise
protection against st rms and against during the
ensuing year. According to the records of St. Andrew mubbard's parish in Loudon, in 1520, it
seems that a wooden abgel also was wont to be a
leading feature in the procession, for in alluding to
the day and its celebration one record has an
item, "Eight pence for the bire of an angel
on this occasion." It would appear that
angels were rather a drug in the market a lew years later, for in 1537
the life was only four pence. In 1536 heary the
righth, after the Reformation, was by no means
averse to the custom of the carrying of paims on
this day, and gave public notice that it was a practice "not to be contemned or dropped." The custice "not to be contemned or dropped." The cus-

# The Jewish Passover.

On the ensuing Thursday the annual festival of Passover or Resuch will commence to be celebrated by Israelites throughout the world, in comprinned with the Divine command. The history on which the feast is based is too well known to require much explanation. The first lew chapters of the book of Exodus contain its fullest exposition. festival is commemorative of Israei's redeinption from Egyptian bondage, and is one of those monuments which, more than any other, connects

tion from Egyptian bondage, and is one of those monuments which, more than any other, connects the fiving pr sent with the hoars past—a monument more grant, more subtime and more instructive than any of marches of stone that speaks in the damb annuage of the ages that save rolled by since their erection. Adopting the language of the ages that save rolled by since their erection. Adopting the language of the ages that save rolled by since their erection. Adopting the language of the ages that save rolled by since their erection. Adopting the language of the ages of the same than the propagation of the Egyptian court ugainst the propagation of the Egyptian court ugainst the propagation of the terms of the terms. In spite of the terms of the terms and, what is most wonderad of all, when the time came for this nation to assert its rights, to demand its freedom, it did so in the name of the Roerry of conscience, of religious freedom; it demanded the right to worship God according to the dictates of its own conception, and thus placed, so all time to come, the recedom of rengion as the highest prerogative of man, a principle underlying all our rights, and without which no other mostly is possible.

It is to be credit of israelites that, although 3,000 years have empsed since the remarkable evenus took place, yet to this day the ceremonies appertaining to the least are observed with the same feeting of grantade as when aret the command was issued; and it is eminently proper that this should be the case, especially as regards the Jows in these three States, were

The Rights of Man are properly understo d and conscience is respected. It was intended that the case and the enect of israel's emancipation were never to be lost sight of the case empsed on the remarkable were to be lost sight of the case empsed on the remarkable of the should be the case employed as were are never to be lost sight of the case employed on the remarkable were to be lost sight of the case employed on the remarkable were to be

are properly understo d and conscience is respected. It was intended that the cause and the enect of islater's emancipation were never to be lost sight of. The cause was oppression; the effect, freedom. Hence the obse, vance of this restival by the use of unleavened breat.

Like no other nation israel was forever the victim of persecution or its religious conviction; like no other nation for its religious conviction; like no other nation for the religious conviction; like no other nation of its religious conviction; like no other nation of its reading the moral hand imaght be inia upon its head.

Philosophers may acceed in tracing the moral law that worth the history of humanity, but they with the find an explanation for the wonderful, mitracillous phenomenon of israel's in-tory, except in this—hat the band of Providence guiden and snaped its course, and sent it forth on its mission. And through this same divine power it has not only survived its adversaries, but impressed has genus, its it was, its morals, its energy upon every evinized nation. It speaks to the world to-day in the same language it spoke 3,000 years ago, and the world to-day makes use of israel's language when communing with the Maker of the universe.

The PSALMS AND THE PROPHETS
bring comfect and consolation to millions of souls
to-day in a lar greater degree than they have ever
done before. And next sanday christians as well
as isgreates will unite to celebrate the deliverance, nor alone or a nation from Egyptian boundage,
but of civil and religious liberty from mental and
legal oppression and the litting up of the soul of
humanity out of the depths of ignorance and moral
degradation into which it had talled. Death to all
forms of oppression and to all tyrants whether in
Egypt or Jerusalem or elsewhere!

A Defence of Dr. Fulton, of Bronklyn. "Theophins" defends Dr. Pulton, of Brookisa, from certain strictures by a "Roman Cathone," published in the HERALD lately, on the Doctor's

anti-Catholic sermon. "Theophilus" defends the Doctor from the charge of bigotry and narrowmindedness brought against him and ms Church, and adds that in these things the Roman Catholic Church can't be excelled, though there are many individual members of that communion not at an amen, ble to this charge. In regard to priestly allegiance to kome, "theophius" writes that the cellbacy of the clergy was instituted

which, it is conceded, they regard be ore any other authority or government on earth. "Roman Catholie" had classed Lafayette among the great men or the Roman Catholie Churen, who fought for the life and abbettes of this Repathe under Washington, so that the language imputed to George Washington to put note but America as on guard was inconsistent with his practice in giving them important positions. "Theophalus," however, asserts that Lafayetts was not a Catholic, but, so far from it, he uttered the following language—"In ever the liberies of America are destroyed it will be turough the intervention of Roman orless." Hence "Theophilus," argues that Dr. Fulton was right in his remarks on this point. The Doctor's opposition to convents, too, is defended by "Theophilus," who refers "Roman Catholie" to "Monastic Orders," wenty-fi th assistent Coudcil of Treat, wherein it is acknowledged that no effectual remedy could be applied to those institutions to conuceract the corruption and uncleanness that existed in them at that ceriod, Ambrosau visited various convents in ms day, but reported that he could find no trace of decency in any of them.

A few weeks ago we published a letter signed "Baibutus," giving an ex-Catholic's reasons for leaving that Church. We also published later cer-

tain replies to that letter, but we have received many more, a few of which here follow. Professor Cotté sends the following:-

Cotté sends the following:—

To THE EMPOR OF THE HERALD:—
In a late Sunday's "Religious Intelligence" appeared a protty piece of logic from a correspondent, who signed himself "Baloutus." at livet sight I anticipated some spey and high-flavored theological tournament, but nothing of the kind was presented. My perplexity, however, was lessened by learning that your corres, ondent "loves he Catholic Chorch and believes by its very nature it trimes forth myrinds of the heological tournament. The second product couples," and, moreover, "that he is an Irishanan and hates the name. Turncoat,"

What wonderful reasons should cause to avandon the pale of the Catholic Church a man who had such supreme reasons to live and die in its Indeed, I was at a loss; and, trembling a moment for my own faith, I hestated to read further. But curiosity, that old foe of marking, and the very is her of the original sin and primordial cutse of the religious somerset of "Galbutas" hanself, compelied me to induge in a tree reading of the

currosity, that old foe of markind, and the very table of the religious somerset of "Salbutas" hinself, compelied me to induage in a free reading of the ferminable arguments which induced am to take so momentous a step!

Sarely, dear "Balbutus," you used to be a very inattentive boy when going to catechism, as you seem to know nothing acoust it, and you mast be now a tender-hearted, good-natured individual, as four out of your six reasons are of a merely compassionate character, exhibiting a genome and very commendable sympathy:—First, for babes dying without being baphised; second, for the millions of non-Cathones doomed fatally to nell first third, for the saints, to whom "an everlasting hell for the so many unre entant sinners they have been so badly misrepresented by the debrews as a revengent and narrow-minded divinity.

Oh! shall I say with you, what a waste of energy Unioritantey for your need of pitying, and fortunately for all those you pitied so much, faith teaches us that:—Pirst, babes dead, without being be pitzed, instead of "waimpering and deatening Adam's ears with their grouns and screens" are, although deprived of the sight of God, in such a state of relative felicity that it is a great deal even mindees, dybug in good alth—that is, selecting even indices, dybug in good alth—that is, selecting

better for them to be so than to have never come into existence. Second, here ice, sentematics and even influeis, dying in good aith—that is, ocleving sincerely they possess truin—can be saved, it they obtain justification by the means of a periocal tove of God, and there are inmions of them, known only to the Merchin Judge in neaven. Third, saidt have done forever with grief or sorrew of any kind. Fourth, God has no need of any human or celestial compassion, He seing happiness their, and to even think the contrary is jorget nonsense. How is it that you do not know this, having been a Catholic and being still an Irishman? As to the efficacy of prayer, any ca hole had twelve years old could in two minutes knock down your with argumentation on Peggy and Paddy.

Of the real presence you confess you dare not speak, and yet you say too much about it, for in

years old could in two minutes knack down your witty argumentation on Peggy and Paddy.

Of the leaf presence you confess you dare not speak, and yet you say too much about it, for in five innes you draw up a first chass bias, hearly, which gives you a legal right to some numbered years of purgatory. In fact, I do not understand how you dared to have it printed, the real presence is, of all the Cathone dogmas, the clearest and the most accurately established by our Redeemer Himself. I pity you from my heart if you do not see that the Cathone Courch exists on it as its foundation, and to it owes its militions of saints, militions of martyrs, those missionaries you procealm naving no equals in the world, those Sisters of Charity you find only in its bosom, and, in this very age of materialism, the most splendid and permanent mirace of Catholic love, the Little Sisters of the Poor! How is it that you do not know all this, having been a Catholic and being still an irishman?

Weil, I have not the honor of a cirth in that land of latth—in that island of saints—of which your countrymen are so justly proud. I am a Frenchman, a sou of the mostern Baoylon, and yet, were I unfortunate enough to lose my one intend, I would not, for all the world, make a show of my remouncing it. I would remember there are priest enough in the Catholic community to ansier my loubis, and my only consolation for having read your proce is that I am perfectly sangoine you did not renounce your gith at all, but want only noth, as you sign yoursen "Balbutus," which, coming as everybody knows from the Lain "addinative," assent other meaning than "aborer." Anybody substituting imagination for hatta and an unwindersome raying for the leachings of the Chin ch must

or other meaning than "abberer." Anybody substituting imagination for faith and an unwholesome raving for the featings of the Chin ch must come to that, and be cured only by returning to the candid simplicity of the children of God. May it be your own end!

ALFHED M. COTTE.

"John Sammon," replying to "Baloutus" com-munication, published a fe « Sabbaths ago in the Herald, maintains that babes are impure, and, since nothing impure can enter heaven, children must have the regenerating influences of baptism to cleause from original sin. In this "John Sammon" differs very gravely from other Catholic cormon" digers very gravely from other Catholic cor-respondents on this point. Our correspondent's argument in defence of the "real presence" in the eucharist is based on the "power" of Christ and on the fact that He once tuning water into wine at the Galilean marriage least and performed many other miracles besides. "Joan Sammon's" other arguments in defence of prayer, one for another, &c., have been better put already.

The possibility of a new issue of inconvertible paper I regard with amazement and anxiety, and in my judgment, such an issue would be a detriment and a shame -CHARLES SHAVED

"Queries for Methodists" Answered.

To the Editor of the Herald:—
I presume your correspondent, "P. Miller," seeks by his queries to gain information for tamself, and, perhaps to save the Methodist Church from the sin of increasing the army of backstiders." How many converts, he asks, would the Methodists get to their churc es, &c. ? He must be lab ring under a serious mistake as regards the object of the Methodists in holding revival meetings. Their object is not to increase the number of their own society so much as to try and bring souls from dargness to light, and from the power of Satan unto God. It "F. Miller" were to go to a lew more such meetings be might and that fear is not always the motive used to impress the minds of the people. Very oten love is used As to the probable number of converts, I do not see very clearly now it could be calculated. "Way are the winter months chosen?" he asks also. Would be like to be in a small church crowned with people on a hot July evening? I think not and I am sure very tew people would. He is troubled, too, at the degree of excitement produced on the minds of the people. I would ake to know "F. Miller's" opinion of the excitement on the day of Penteesst. He must be very much stocked every time he hears it read; and smill, notwithstanding such improper conduct, a great number of souls were saved. How can he account for that? Your correspondent may be classed with the little boy who knocked against an old oak free, and furned around indignantly to beat the mighty oak with his puny hand for attempting to be in als way. On looking over As to the probable number of converts, I do not against an old oak free, and furned around indigmantly to beat the mantly oak with his puny hand
for attempting to be it wis way. On looking over
the career of Methodism from the time the everto-be-honored Paulp Emandy handed in the conntry to the present we may said; conclude that
more have been added the uga her influence to
God's folds than to the "army of his kehdera." "P.
Mister 2" opinion of getting to heaven is utterly
unworthy of a man in a Christian land.
The "enterprise of getting to heaven —I
hone "F. Miller" with find a profitable one, but I would like our to rememo r
that food is a spirit, and they that worship film
must worship him in a strit and in truin, and it he
be on an impethous, waim-hearted apposition his
service will not be acceptable to God it the coand methodical. I do not time "getting to
heaven" is apoken of as an enterprise (but very
dimerently) in the Bible, is "by grace a cy saved,
through fatth, not by works, less any man should
boast," "by the washing or regeneration and the
renewal of the field choost." of course your corfespondent has periest reberty to get to may or any
vice nim to throw his whole heart into it or eave
it abone entirely; for God never likes people will
are neither hot nor cold. William W. Holl." Have Darwin and Tyndal Superseded

### Moses and Paul? "J. P. C.," a Baltimore correspondent, asks the

question, "Does the Darwinian theory of the origive of man supersede the Scripture source on the same subject in Alormer correspondent declared that it did. "J. F. G." thinks differently. The Darwinian theory he adm ts is founded on ou indisputable fact -that man is an animal, and from this fact the theory of his evolution from the lower

the theory. If, however, the fact could be put out of the way the theory would, or necessity, fall through also. And the mistake of some men has been in trying to deny or dispose of the fact so as to get rid of the unpleasant theory. "J. P. G." quotes Giobon and Renan as declaring that the scriptures of the Old and New Testament nowhere teach the spirituality or immortality of the soul but, on the contrary, they affirm that, like man, the lower animals are "hving souls" also and in the matter of the and death the one half no pre-eminence above the other. Mitten, Priestley, Processor Fain, of Aberdeen, in the sevent-cuth and eighteenth centuries, are quoted by "J. F. G." as declaring the 8 me to in. which they refer back to the Hebrew proppets where they found it. Darwin, Tyndal, Hux ex. so., refuse to give the credit for this do tune where it belongs. But or correspondent does not think that the statement of some new fact should oblige us also to accept every new theory that may be propounded.

# Prudentius' Last Words About Temper

TO THE EDITOR OF THE HEBALD:-A last word about temperance. It is not too much to hope that, although the appeal made through your columns for a temperance reform league has bad, as yet, no answer, it may find an echo among the many flourishing societies on whose banners total abstruence is inscribed. It shall be the duty of the writer to watch the meeting of the State and National Temperance Unions and submit to them in detail the measures which are now in brief placed before your readers.

1. Can no effectual preventive be found in our present legislation for the manufacture and the sale of drugged and deleterious liquors ?

The writer cannot but remember what occurred in France in 1863-64. A sort or cheap brandy or spirits was distilled from bestroot and had a large sale in those parts of France which do not produce wine. It was soon discovered, however, that its use produced everywhere a sickness akin to delirium tremens or acufe mania, and so the government prohibited both the sale and the manufacture of what was found to be poisonous. This was only an instance of the watchful solicitude with which the government of that country prevented everything unfit for human food or drink to find its way into the market.

With us the evil is, it is to be feared, that were there no such prohibitory legislation in existence is would be idle to attempt to pass a law lorbid ding either the manufacture or the sale of infinitely worse stuff than beetroot brandy.

THE LIQUOR CAPITAL OF THE UNITED STATES could and would buy up any legislature in the country, from our august Congress down to those lawmakers who year after year disgrace the Capitol at Albany. And were the very best laws enacted to repress this abominable t affle, where is the magistrate willing enough or strong enough to enforce them? Or, w.tu the best will in the magistrate to do his duty, what can be effect with only to the weak and peace:ul citizen, but patronizing to the brutal and the violent and all respect and deterence to the keepers of liquor houses? We cannot forget it if we would—police commis-

izing to the brutal and the violent and all respect and deterence to the Rechers of Induor houses? We cannot forget it if we would—police commissioners, police magistrares, police officers are the appointees of the primary electors, who meet and make up election tackets in the corner groggeries, and nowhere else.

Is there no remedy for this? Apparently none, save in the union of all respectable catizens to support, in our manich, at elections, none but men pleaged to retain his inveterate evil. The interference of elergymen in active politics is, save in extreme and rare chequinstances, most undestrate. But when a great moral reform is acknowledged to be necessary and prayed for by every other family in the community surely it is a fit time for the elergy to throw the whole weapart of their influence on the side of God and the country. When their minds are made as to do so a mousand opportunities often whole length, breadth and depth, without appearing to electioner or to descend from their own nigh position, above all pointical parties.

Lo not intrapprehend the purpose of the writer. It is not with egatimal e business or housest, honorable traffic of any kind that he would interfer. The destination of hotel or taveen keeper in itself primarity is an amoutable one, at least it is a perfectly law in one; for it originated in the sore heed of traventra as wen as in the practice of hospitanty. This is the notion from which elergymen must start in haying down the law for all persons who keep, ubbic adoses.

We remember to have once—several years ago—sat beneath a purple at Caristmashide, when the preacher, after describing the reception given at this birth to the Dryme Babe and his aconter by the Bethleagantes, went on to describe how the first current to have once—several years ago—sat beneath a purple at Caristmashide, when the preacher, after describing the reception given at this birth to the Dryme Babe and his aconter of the stable in which for it is simply that the first of the properior of the same house.

houses as he duid not close. Oh, there is power irrestation in every prestry word which is instituted by the crossove of sours! And water the paint is fined by true men, and the press unites its voice with theirs, every cass in the community must yield ere long to any reform they unite in advocating.

THE UNION OF PRESS AND PULPIT, then called, temperately, persevernally pleading the necessity of this reform—shed is the double lever with which to move our people and to break up the formadable reassance just described.

2. There is another measure which is still more urgent than a promission yield and its emforcement—the giving to the lamines of habitual and measuring the cruatards effective authority to stop them in their mad race of rain.

Sarely there out to be some efficacious means provided by the law of preventing a man, mad-

Sarely haere ought to be some efficacious means provided by the law of preventing a hoan, maddened dany and hourly by ortuged whiskey, from uterly washing the substance of his himle or putting their lives in constant peril. In France, when a man, ether through losanity, diocy or manual prosingacy, wastes his property or is incapacie of managing it, or is proved to be a threat to the peace and happeness of his home, to the nealth or his of its inmates, the consect as familie can have of his ionation some institution where the law compels him to remain and where he ce seato have any part whatever in soe management or his property. But here vagabond his boards and parents are anowed to spend in drink the last dollar which are the week of the law of the first of the law of the first drinken irense, however the law of the one to their charge, his their laterers, how long is this to be? And why should to e?

Interiere. How long is this to be? And why should it be?

HABITUAL DRUNKENNESS IS INSANITY.

It is now proved by statisticians that the great majority or the immates of our manhouses or innatic asy, this are either invelorate arunkards themselves, or the obsecudants of drunken parents. The presumption, then is that habitual drunkenness erought about by the use of our whiskeys is either actual insanity or verying upon it. Then treat such drunkards as maddinen, or men who are habite at any morn in to break out this violent mismity. Give their lamines egal power to watch them, to stop them and preven their going to and extremities.

3. Bestness the assums provided by the State for drunkards, there ought to be some such firstitu-

3. Besides the assitutes provided by the dramards, there ought to be some such institution as that described some time ago in one of your contemporaries. Nothing has been lost by the mattre of the late reversal temperates crustate. Anten may be gained from its varied experience if the existing societies will take a lesson from what has happened. No good can come of from what has happened. No good can come of rence if the existing societies will take a lesson from what has happened. No good can come of meetings of divines waste one party argues an impractication standard or abstances as the only-one about texts or scripture whose true meaning has been settled long ago. But truth is ever ord and ever new, and principles are element and insurante; the truta about temperance as a virtue and one principle which is to registre its practice or all time have both long ago been expanined and proclaimed to the Caristian society to which our atthers belonged. Let that old thurch lase up the parable how, and urge it with an act might on the militous who owe her allogiance here. They need to renew themselves in the plactice of that virtue, and they will need her foring words of instruction and exportation, last fier sons and daughters, then, lead the true army of temperance in America. They owe it to themselves, to her and to this great country.

PRUDENTIUS.

#### "Protestant" on the Romanizing Tendencies of the Protestant Episcopal Church. A few weeks ago we published a communication

signed "X.," desending the theory of apostolic succession held by the Protestant Episcopal Church from certain strictures previously made thereon by another correspondent who signed himself "Protestant," The latter returns to the charge and demes the statement made by "X." that there is great difference between the Protestantism of to-day and that or Luther and Knox's time. He carms it is substantially the same. "Protestant" also denies that the Profestantian of to-day actempts to do away with all that is Catholic, primitive and apostolic, because, as he declares, all animals is deduced. But the fact does not prove : of Satan's hes falsely asserted to be Catholic.

primitive and apostolic were swept away by the lounders of Protestantism so that nothing is left for the present generation to do in this line. The assertion that Protestants deny one-half of the Bible is so gress and palpable a violation of the Bible is so gress and palpable a violation of the truth as to need, be thinks, no re ination. "Protestant" examines the "Catholic truths" alleged by "X." to be held purely and atmost wholly by the Anglican Church. One of these is the priestly power of forgiveness of sins which "Protestant" admits has been rejected with soorn by Protestant Christendom, save the comparatively small body of An Iran Christians. When Christ commissioned His disciples to preach His Gospei He gave them lower and commandment to "neal the sick cleanse the lepers, raise ment to "acat the stek, cleanse the lepers, raise the dead, cast out nevis: mody ye have received freely give." Now it is distinctly recorded in the Acts of the Apostics, in numerous list aces, that all these miracles were performed by them. But in relation to the passage, 'Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are re-ained,' there is not a single instance given in any part of the New Testament where the Ap-sites ever exercised or attempted to exercise this monstrous, modern pretension, and I challenge 'X,' or any other person, to intrinsh a single scriptural proof to the econtrary. The authority given to the Apostles was simply to establish in all the churches the teems and conditions on which men might be pardoned." "Protestant" quotes Acts vill., 22-24, as proof positive that neither Peter and John, inspired apostles, nor Simon, to whom the language is addressed, believed for an instant that power had been given to them or to any man. "Who can forgive sins but do only?" But these pseudo successors to the apostles, while chaining to possess this power, cannot establish their claim by any such industriale testimony as the apostles gave of their divine commission. "Protestant" thinks the modern successors are as unlike Unrist's apostles as they possibly can be, it clears, also, that the 'snecession was lost," in the days of one John Westey by the dissonte, gambling, tox hanting, drunken and generally producte certail "stacessors" in the "Augstean Cathole" Church, and which led to a little secession movement very similar to the movement of Bishop Cummins, which is the power in God's own time be attended with crive of transubstantiagon is held and believed in the Anglican Charch; and, furthermore, there are 2,000 attars in the Anglican Church where the sacrifice of the mass is ofered, and which the Archishop of Canterbury decared immeel, in the House of Loter, powerless to prevent. There is one obsoip of the Protestant Episcopal Church in this State, act 200 miles from the city, who habitually elevates the host in idolatrons adoration. It is notorious that in the Protestant Episcopal churches of St. Albans, St. ignatiae and St. Mary the Virgin, in this city, the hoolatrons doctrine of transnostantiation is openly and analusatingly the Virgin, in this city, the hoolatrons doctrine of transnostantiation is openly and analusatingly thought. In the Church of the Transughation prayers are offered up for the dead, and 'Protestant' tanks it quite likely that transubstantiation is also held and practised. And there are hundreds of churches like those he has named throughout the communion of the Protestant Episcopal Church where this doctrine is openly taught and practised. His undufund dangater, the Protestant Episcopal Church where this doctrine is openly taught and practised. His undufund dangater, the Protestant Episcopal Church where this doctrine is openly taught and practised. The Roman candles, gowgaws and gimeraosa, so expressive of "Oshnone trucks," nave all either 'exploded" or "lost their charms," and, like Onver wist, she still chest for more. Can notating be done to appease her rapacity? I know of out one alternative. There is one object of veneration and exponent of "Oathone doctrines" which is ungrateau dangater as not yet appropriated, namely—the "winking virgins" of the Church in Continental Europe. To be sure in the Protestant Episcopal charca dedicated to her in this city there is a statue of the Virgin already "crowned," But she dosen't wink. A geome winking Virgin! Only think of it. The alos, acolytes, actor costs, charmones, crucianses, girales manipues, incense, pyxes, thurlotes "and toose of the Gran

neart," the waning pictism o. "Anglican Cat. lolics" might still be revived. But hearts are often
stubborn things, whether "sacred" or procase,
and will not always come, even when invoked by
gentle pictists. And then there is the possible
dauger, in setting up sarines of the "sacred
fleart," of roobing the Virgon of the divine nonors
arready paid to her by thomsands of devoted
Anglicans; so that, in the language of mother
godiess, jealous of her rights, we may exclaim,

"Praterea all supplex aris imponat nonorem.

"Protestant" further denies the docrine of baptismal regene ation as taught by the Anglican
Church, and ottes scriptural proofs that taith is a
prerequisite to true baptism; but through the
abounding grace of Christ children dying in inlancy are as sale as if the hands of all the aposto is successors in Christendom had been land upon
them in baptism.

The possibility of a new issue of unconvertible

The possibility of a new issue of inconvertible paper I regard with amazement and anxiety, and, in my judgment, such an issue would be a detri ment and a shame .- CHARLES SUMNER,

## Roman Catholic Candidates at

British Elections.
The London Times says:—"It is worthy of note Catholic has been returned for any constituency in England, Wates or Scotland; in lact, with the exception of Glasgow, where Mr. Francis Kerr oftered nimselt on the Roman Catholic platform and stood a contest, we are not aware of any place where any member of that Church has offered himself as a candidate. This is the more strange Since, from the date of the passing of the Catholic Relief bill in 1829, nearly a dozen hoblemen and gentlemen of that rengon have sat for different English constituencies—viz., the Earl of Surrey (alterwards Duke of Noriok), for Horsman, in 1829-31, and for West Sussex in 1832-41; Mr. Pintip Howard, for Catholic, in 1832-52; Mc. Jo. n Towneley, for Beverly, in 1841-52; Lord Fitzaian faiterwards Earl of Arundel and Surrey and Duke of Norfolk), for Arundel, in 1837-54; Lord Edward Howard, for Horsman, in 1848-52, 2nd for Arundel in 1832-88; Mr. H. V. S afford Jerningham (now Lord Stafford), for Ponteiract, in 1733-4; Mr. Charles Langdaie, for beverley, in 1852-4, and again in 1837-41 for Knaresoffong; Sir John Smeon, for the Isle of Wight, in 1850-61; Sir John Acton (now Lord Acton), for Bridghorth, in 1866-66.

The Historical Accuracy of the Bible. A remarkable paper on the Book of Jonah, by an orthodox Jew, the Chief Rabbi Astruc, will the Indépendance Beige informs us) appear in the forthcoming number of the Révue de Beigique. The author has no besitation in placing the date of the book two centures later than the time of the prophet himself, and in regarding it as utterly unassorical. "it is, in face, a parable," he says, "and religious belief cabuct be gravely distanced by hearing it cancel a fable." Nevertheless, the book teaches a bight morality. Its great lesson is directed to the religious exclusiveness of the Jews, who held that there could be no true religion be-jond their own nation.

#### Ministerial and Church Movements. METHODIST. Mrs. Van Cott, the celebrated evangelist of the

Metaodist Episcopal Church, opened her ministry

In New Origans at Ames chapel, on Sunday, March 15. She preaches every night to crowded congregations. The new Methodist Episcopal church at Masonfield, N. Y., will be dedicated March 31. Rev. M. S. Terry will preach the Missionary sermon before the New York Conference. Father Boenm is now residing with his caughter, Mrs. Emicy, at La ayette, Jersey City. On June 8 prox. he will be ninety-nine years old. He has been ill, and had nearly gone home this winter. His devoted daughter watched with min night and day. He was able to speak at the missionary anniversary of Hedding church last Sunday. Newark Conference assembles next Wednesday at Paterson, Bishop Wiley presiding. A new Methodist Protestant charen is being erected at the intersection of Fayette and frigh streets, Georgetown. Rev. W. J. Parkinson has been trans.erred from the New England Conference to the North Carolina Conference, and staence to the North Catolina Conference, and stationed at Washington, N. C. The Rev. Dr. W. E. Munsey, of Lynesburg, Va., nas been appointed by Bissop Pierce to fill a vacancy in the pupit of the leaning Methodist Epatopal churca, South, in Angusta, Ga., at a sadary of \$4,000. Rev. B. M. Geaung, of the New York Conference, pastor of the church of South Dover, while rights in a Sixth avoince car in this city, on rights in a Sixth avoince car in this city, on rights in the now lies at the Roosevett Hospital entirely heipless, his left side sent gotalit paralyzed. The Methodist Gaurches and communities are cantioned against receiving of encouraging a couple of 107ing "evangelists" who call themselves Edward and Charles Dungar, it is intimated that personally and doctrinally they are "madds." Bishop simpson is exp. coed home from Mexico in a lew days. The Southern Methodists are discussing the propriety of increa-ing the namoer of their bishops at the next General Conference, which meets in May. They have eight now, which object to be quite enough. Dr. J. McKenniree Heiley, of the Central Pennsylvania Conference, has been fransierred to West Virginia Conference, is \$-0,000 in deot. Rev. C. Ryucar, who had been suspended, was restored to membership in the New Jersey Gonference at its session a lew days ago. The Pastor Cook Pund on Monday last ancounted to \$4,450. The annual meeting of the New York city Church Extension Society will be hed in the Pastor Cook Pund on Monday last ancounted to \$4,450. The annual meeting of the New York city Church Extension Society will be hed in the first parallel and conference and chart in the Prestor Cook Pund on Monday last ancounted to \$4,450. The annual meeting of the New York city Church Extension Society will be hed in the first parallel and the first parallel and the head in the Pastor Cook Pund on Monday last ancounted to \$4,450. The annual meeting of the New York city Church Extension Society will be hed in the first parallel and the second of the New York city Church Extensio tioned at Washington, N. C. The Rev. Dr. W. E.

to-morrow evening. Rev. J. Thomas Murray, D. D., late of Baitimore, has been appointed paster of the First Methodist Protestant cource in lini street, Newars, N. J.

lo-morrow evening. Rev. J. Thomas Murray, D. D., late of Baithmore, has been appointed paster of the First Methodist Protestant courch in Hill street. Newars, N. J.

BOMAN CATHOLIC.

The church collections in this city for furnishing St. Joseph's Female Orphan Asylum amount to \$3,509, and the cost of furnishing was \$7,500. There is, there-cire, yet due a balance of \$3,500. The Catholic papers announce that towards Easter the following prelates will be created cardinals:—Mgr. Nina, Secretary of the Holy Office; Mgr. Pacca, Major Domo to His Hohness; Mgr. Vitelleschi, Eccretary of the Congregation of Hishops and Regulars; Mgr. Gameli, Secretary of the Congregation of the Council; Mgr. Manning, Archimshop of Westmans; And the Archimshop of Malnes. The Prigrimage movement is gradually increasing throughout the country; the idea of its importance is gaining strength, the people's conception of what it ought to be is spreading, and the probabilities are that it will ultimately assume the proportions it ought to bear. A batch of pligrims will leave New York on May 16. From thirty to forty or pernaps even firty will join in this, but many others are expected to follow at a flater date. The Junsenists of Utretcht now call themselves "Old Catholics" to Signity their confinument with the Swiss Church of that name. The beatification of the Venerable Clement Haufbauer, of the Redempt rist Order, only awaits the Pope's approval. The Congregation of Rices recommend it. About 100 nobles of Rome went on a pingrimage on the 7th inst. to Aquino and Terrahuova, the places of birth and death of st. Thomas of Aquino. Cardanal Graziellin is seriously iff at Rome. Bishop Frescoonly, if from an attack of apoplexy. His recovery is not expected. Archibiop ancillarly, a dangerously lift from an attack of apoplexy. His recovery is not tanget the residence of the Propaganda. According to the "Indian Catholics, with one bishop and 22 priests; Verapohy, 28,000 Catholics, a bishop and 30 priests; Verapohy, 28,000 Catholics, a bishop and 30 pri

Catholics under a bishop and 32 priests. Portugeed India adds to these lighters also 129,400 souls, governed by a bishop and 140 priests.

Rev. A. B. Morey, a Presbyterian clergyman, of Chochharl, is the last to be subjected to "ecclesiastical discipline" on account of Christian courtesses shown to Miss Smiley, the charming quakeress preamer. Towards the 250,000 which the Free Church of Scotlani is endeavoring to raise as a foreign missions building und, about 238,000 have been received by the treasurer. The missions themsolves in India and Arrica have contributed no less a sum than £6,145. The Fourth Presbyterian church of boston have extended a unanimous call to key. William M. Baker, now pastor of the Second Presbyterian church at Newburyport. Rev. Howard Cornell, of Union College and Union Semimary, has been ordained and installed pastor of the Presby terian caurch at Constantia, N. Y. The church has been without a pastor for forty years, Rev. J. heers has intimated its intention to resh. In its charge at troton Falls, N. Y., at the end of April, as the district does not agree with the health of his lamily. The First Presbyterian church of Paterson, N. J., Dr. Magic's, has just received twenty-two new members. About fitty conversions are reported in the higher Presbyterian church, Chicago, during the present year thus lar. A work of grace is in progress in the Presbyterian church of Port Chester, N. Y. Over forty have manifested a desire to seek the salvation of their souls, and there has oeen a number of appendiconversions, and there has oeen a number of appendiconversions. Rev. John Hall, D. D., of New York, will deliver the annual address before the literary societies, and key. Processor Patton, of Cheago, the abnual sermon, before the Bramara Society, at the coming commencement of face University of Wooster, Ohio, Rev. Hram Endy, D. D., pastor of the Second Presbyterian courch, Jersey City, tendered his resignation to a meeting of the congregation on the 24th inst., one on a vote being taken the accepta

The officers of the Baptist Missionary Union announce that they have received up to this time only about \$144,600, and that they will need, to finish the work of this year, which ends with this month, \$152,000. The Rev. E. Jeweth has accepted a call from the First Haptist charca of Wantage, Sussex county, N. J., and will enter upon the labors the arst Sunday in April. The Rev. Winnam Ostior, of purgeon's Colege, has accepted a unanimous can to the pastorate of the Haptist Churca of Adams, N. Y., to commence April L. The Rev. A. Kenyon has resigned his pastorate of the chorch at Union, nock county, Wis., and will close his lab-rs there April L. Minnesota has 1s2 Haptist churches, with 5,987 members, there are sussociations. The members are of many mational ties. They have only 5d houses of worship, but are building 20 more, There are 120 ordained ministers in the State. There are houses of worship, but are building 20 more. There are are rea ordaned ministers in the state. There are 48 young are assignatering the ministry. At the Prigrim charen in this caty, Rev. J. Spencer Kennard, pastor, on Sunday evening eleven candidates were baptized. Rev. Dr. Thomas baptized four candidates in the First church, on Pierrepont street, Brooklyn, on Sunday evening last. On Friday evening Rev. S. J. Khapp, of Paterson, baptized orty-five candidates. The Rev. W. Stubert, D. D., who has been for some years cose to Newark as pastor at Bloomfeld, is invited to become pastor of the Fith church in that city. Four persons were captized last sanday evening in the South Baptist church of this city. Rev. Mr. Cheney, of South Boston, accepts a call to the Ashland avenue Eaptist church, Chicago, Rev. J. Speight, pastor of the Baptist church in Suffork, Va., has resigned his charge. The Independent and the Economer and Curroucle manage to keep themselves and their reacers lively on the communion question. The horner gave recently what it abactstood to be the Baptist conrectness, and charged its neighbour which a tertinity and audaetty on misstatement? which the latter deer freed freely would define by a word

ca certant, and audaenty of misstanement," which the nate Horace Greeley would define by a word of one sphane. The Independent, thereore, to test whom was right or wrong, proposed these questions to its contemporary:—I. Do you or do you not consider the commentaries store the contemporary:—I. Do you or do you not consider the commentaries to get the Lord's Supper? 2. As administered by these charches is it or is not a value sacrament? 3. Is or is not one observance of the sup-r- by persons who have not ocen immersed an onence against Correst, committee etaer in ignorance or windiness? It wants categorical answers to these questions, and when they are answers to these or or or example politically of all suprements in a strend, and were they are any accommendation from the Ductor and air friends, instanty takes on man, strange phases, but we never heard or knew of it being changed with such a form as this. Another mane would probably the here are better.

Rev. Mr. Roberts, a clergy man of the Church of Engano, who was dismissed from his chiracy for taking part in the agricultural laborers? movement, has been appointed by a first first fair the great publishing house of the agricultural laborers? movement, that have a supported from his chiracy for taking part in the agricultural laborers? movement, that have a supported and the church of the subject of the support of the agricultural laborers? movement, that have not been appointed by a first fair the first and the first and the great publishing house of the support of the subject is an advertised for instance the church of the subject is an advertised for instance to a very dearning house to the first and the support of the subject is an advertis more he stamps the mater they multiply, in sin whatever he tries to ound up ne drags down, a whatever he essays to over throw he making propers. It is evident he is enlisted under the wrong the market of the wrong the market of the wrong the wron